

MISCELLANEOUS  
LETTERS,  
Giving an Account of the  
WORKS  
OF THE  
LEARNE D,

Both at Home and Abroad.

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To be Published Monthly.

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## The C O N T E N T S.

**T**HE Resurrection of the same Body asserted, from the Traditions of the Heathens, the Antient Jews, and the Primitive Church: With an Answer to the Objections brought against it. By Humphrey Hody, D. D. Fellow of Wadham-College in Oxford, and Chaplain to his Grace John Lord Arch-Bishop of Canterbury. Printed for A. and J. Churchill. Octavo. London, 1694.

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Continuation of the Apparatus ad Bibliothecam Maximam veterum Patrum.

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Catalogue of Books lately printed.

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# Miscellaneous Letters.

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*The Resurrection of the same Body asserted, from the Traditions of the Heathens, the Antient Jews, and the Primitive Church : With an Answer to the Objections brought against it.* By Humphrey Hody, D.D. Fellow of Wadham College in Oxford, and Chaplain to his Grace John Lord Arch-Bishop of Canterbury. Printed for A. and J. Churchill. Octavo. London, 1694.

SIR,

**T**HE Design of this Treatise, is to prove the Doctrine of the Resurrection of the same Body, to be the Doctrine of the Gospel ; the Proofs brought from the Heathens, Jews, and Anti-diluvian Patriarchs, being, *ex abundanti*, for the Satisfaction of the Curious.

The Book is divided into four Parts ; The first concerning the Opinions of the Heathens, founded on a Tradition concerning the Resurrection, and that some of them hold it in the Christian Sense. Here our Author takes notice of their gross Notions concerning the Soul in its State of Separation ; that it has all the same Parts that the Body has, and eats, drinks, &c. He takes notice of

*Justin Martyr's* Mistake in citing the Passages of *Tityus*, *Tantalus*, *Eris* and *Aridæus*, to prove that *Homer* and *Plato* maintain'd the Resurrection, because of their describing those Persons to be punish'd in a Corporal manner; for the Heathens did not suppose their Bodies to be so tormented, but that the Soul has all the same Parts that the Body has. Our Author brings the Opinions of the *Platonists*, *Pythagoreans*, &c. as to Transmigration of Souls, as a proof that they had some imperfect Tradition of the Resurrection of our Bodies. He adduces for the same Reasons their Opinions of the equal Duration of the Body and Soul; their believing some Men to have ascended up into Heaven in their Bodies, as *Hercules*, *Romulus*, &c. to live there for ever: And that others, as *Aristæus* and *Alcmena*, ascended also upon a Reunion of their Souls and Bodies after Death. Then he brings the Opinion of the *Pythagoreans* and *Platonists*, &c. concerning the Restitution of our Bodies, and all other things, to their former State, after the Revolution of many Ages. That of *Varros Genethliaci*, that the Soul is united to the Body after 440 Years. That of the *Stoicks*, concerning the Reproduction of all the same Men, &c. As for Example, That *Socrates* should be born again at *Athens*, teach Philosophy, be reaccused and condemned by the *Areopagites*. And that of the Atomical Philosophers *Democritus* and *Epicurus*, that our Bodies should hereafter be made up of the very same Particles. In the next place our Author acquaints us, that the Antient *Magi*, their Relicts the present *Gaurs* of *Persia*, some of the Antient *Arabians*, *Banians* of *India*, the Inhabitants of *Ceylon*, *Java*, *Pegu* *Transiana*, and some of the *Chinese*, *Arderians* in *Guinee*, and the Antient *Prussians*, asserted the Resurrection in the same Sense as we do. And in the last place he shews us, that they had not those Traditions from the Jews, but

but from *Noah*, and the Antidiluvian Patriarchs.

The second Part is concerning the Opinions of the Ancient *Jews*. And here our Author acquaints us, that the Doctrine of the Resurrection was no Article of the Faith, or Term of Communion among them, till about an hundred Years after *Christ*: And though it was not owned by the *Essenes*, nor *Philo Judæus*, yet that it was the common and general Doctrine long before that Time. He does also take notice, that the Immortality of the Soul was no Term of the Jewish Communion at that time neither, because the *Sadduces* were owned as true Jews. Then he gives us the Opinion of the *Pharisees*, according to *Josephus*, that they own'd the Transmigration of the Soul out of one Body into another: And the Opinion of *Josephus* himself, that the Souls of good Men should, after the Circumvolution of many Ages, inhabit chaste Bodies again; but that the Souls of the Wicked were cast into Hell. Our Author acquaints us also with the Opinions of the *Sapientes Mecar*, so called, from their enquiring into Natural Causes; who asserted, that not only Men, but all other Animals, should after Death rise again, their Souls returning into other Bodies, after a certain space of many thousand Years. The *Hemerobaptists*, who esteemed it necessary for cleansing themselves from Sin, to bathe every Day in Water, and the *Sadduces* agreed in denying the Resurrection, which was taken notice of as differing from the received Opinion. He gives us next the Opinion of some of the *Jews* concerning the passing of their Bodies under-ground to the *Holy Land*; and their Custom of carrying the Bones of their Dead thither. And this they will have to be the reason of *Jacob* and *Joseph*'s being carried into *Canaan* to be buried there, that they might not be obnoxious to the rolling from one Cavern to another, till they came to the Valley of *Jehoshaphat*,

*shaphat*, whence they fancy that they must all rise to Judgment, whatever place they are buried in ; and therefore the greater and richer sort of them have their Bones convey'd to some part thereof by their Kindred or Friends, because they hold, that such who are not conveyed thither must scrape through the Ground with their Nails till they come at the place. He acquaints us also, that some of them hold, that the Soul is to pass into three several Bodies from those words of *Job*, Chap. 33. 29. *Lo, all these things God worketh thrice*, which we render *oftentimes* : that some of them believe a Transmigration into Brutes, and think *Nebuchadnezzar's* Soul to have really passed into the Body of a Beast ; and to this they think that the Psalmist alludes, *Psal. 22. 20.* in these words, *Deliver my Darling from the Power of the Dog* ; which they reckon a Prayer that his Soul might not pass into a Dog, or any other Brute. Our Author concludes this Part with Testimonies for the Resurrection out of the Old Testament, as *Deut. 32. 39.* *1 Sam. 11. 6.* *Isa. 26. 19.* *Ezek. 37.* *Dan. 12. 2.* *Job 19. 25.*

The third Part is concerning the Doctrine of the Primitive Church, wherein our Author demonstrates the Resurrection of the same Human Body from the New Testament, *viz.* Christ's words, *St. John 5. 28.* *Rev. 20. 13.* and here he confutes *Origen's* Opinion of the *Semina Resurrectionis*, whence an incorruptible Body springs according to him, and of the little indissolvable Bone which the Jews call *Luz*, whence *Origen* seems to have borrowed his Opinion. He observes also, that if this were true, the Body which does so spring up, would be of the same kind with that which was buried, and not a subtile and *Æthereal* one. He gives us also Bishop *Pearson's* Confutation of the Socinian Commentary on this Text to avoid the force of this Argument. Then he proceeds to other Texts, *viz.* *St. Mat. 10. 28, 29, 30.* and to these he

he joins our Saviour's assenting to *Martha's* Belief of the Resurrection, and allowing of the same in the other Jews, by his Answer to the Question of the *Sadduces* concerning Marriage: then he cites *1 Cor. 15. 53. 1 Thess. 4. 16, 17.* Then he reconciles this Doctrine with the Apostle's Comparison of Corn, saying, that the Answer is to be understood only as to the Qualities: and here he takes notice of the Lameness of all Comparisons, and of the Greek Churches using boil'd Wheat as a Symbol of the Resurrection; the *Muscovites* using red and gilded Eggs, and the Jews Graffs as Symbols of it. He argues next from the Example of our Saviour's Resurrection, and tells us, that it was as possible for our Saviour's Human Body to enter the Room when the Doors were shut, as to walk on the Water, and make St. *Peter* do the like; and adds judiciously, That tho he shall not pretend to prescribe a Way to the Almighty, it was easy for Omnipotence to effect that Miracle several ways. He argues further from the Example of those who rose out of their Graves at the time of his Resurrection, from the Types of our Resurrection mentioned in the Old Testament, and the proper Signification of the word *Αναστάσις*, or Resurrection. In the next place, he shows that the Doctrine of the Identity of the Body in the Resurrection, is the Doctrine of the primitive Fathers, as *St. Clement, Justin Martyr, Irenaeus, Athenagoras, Theophilus of Antioch*, the Churches of *Lions* and *Vienna*, *Clemens Alexandrinus, Tertullian*, and others, and from the Creeds of the Primitive Church, and others in several Ages; and here he takes notice of *Origen's* Inconsistencies.

In the fourth Part, he answers Objections against the Resurrection, treats of the Qualities of the Body in the same, and the Reason why it is to rise.

The first Objection being taken from the Difficulty of it, many Men having not only been forced by Necessity to

to devour one another, but many whole Nations in the World feeding on Human Flesh ; and to this may be added, that Grass springs up from the Bodies of the Dead which is eaten by the Cattle that we feed upon, and their Flesh becomes ours. Our Author answers, That God, who hath promised that our Bodies shall rise again, can order it so as that shall not hinder his Promise from being fulfilled: And here he gives us the Observation of the most accurate *Sanctorius* from Statick Experiments, that not above the fiftieth part of our Food turns to Nourishment ; whence he infers, that should an Ox feed on the Grass of a Field impregnated by dead Bodies, the Grass would not consist wholly of those Particles, but chiefly of other more common ones, those of Rain, and the like ; so not above the fiftieth part, or perhaps much less, would become the Flesh of the Ox ; and not above the fiftieth part of the Beef turned into the Substance of the Man : so that if there were no particular Providence concern'd in the matter, there would be but very few Particles in any Man's Body which belong'd before to another ; and besides, the other forty nine Parts of the Flesh, there would remain all the Bones untouch'd. He urges further, that it is not necessary that all the Particles of the Body should be raised, but such as make up the necessary Parts of the Body, *viz.* such as remain after the utmost degree of Maceration, as the Bones, the Skin, the Nerves, the Tendons, the Ligaments, and the Substance of the several Vessels : And here our Author explodes what Mr. *Boyle* alledges of a Plastick Power in some part of the Matter of a deceased Body, to take to it self fresh Matter, and fashion it so as thence sufficiently to repair or augment it self: Or, that God by his Omnipotence will work up some of the Particles of the deceased Body with the adjacent Matter into a Human Body. This being the main

main Objection, we have insisted the longer upon it. Our Author answers several others; and delivers, as his Opinion, That our glorified Bodies will be such as *Adam's* at his Creation, but with this difference, that ours will continue the same without Perspiration, or any other Evacuation; and he seems inclinable to believe, that all our Heaven will be nothing but a Heaven upon the new Earth, or in some glorious solid Orb created on purpose for us in those immense Regions which we call Heaven: And the Reason of the Resurrection he supposes to be, that as we have done Good or Evil as Men, we may be punish'd or rewarded as Men. In a word, He hath discovered abundance of Reading and Judgment in this Treatise; and, as he tells us himself, has trod in no Man's Steps, but the Entertainment he gives us is wholly his own. And this we may adventure to say, that they may justly be accounted too nice, or to have lost their Relish whom this Entertainment does not please. We shall only add, that there are abundance of curious and useful things in this Book, which neither our Design nor Room will allow us to take notice of.

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*Publicorum Negotiorum Sylloge, in lucem edita à Johanne  
Christiano Lunig. In Quarto. Francofurti & Lipsiæ.  
1694.*

**T**Hese sorts of Collections are very necessary, not only to Politicians and others in publick Employments, but also to all Lovers of History, and inquisitive Persons. The French began long ago to collect into a Body (which they have publish'd) all the Treaties of Peace, Confederacy, &c. transacted between the Crown of *France* and other

other States of Christendom. Mr. *Rymer*, I am told, is about a like Design, and intends to oblige the World with a Collection of all the Treaties wherein the Crown of *England* has been concerned. The Author of this Book Monsieur *Lunig*, has not so vast a Design, since his Collection comprehends but the last twenty Years; but here we find Letters, *full Powers*, safe Conducts, Credentials, Memorials, Decrees, Proposals, Articles of Peace or Confederacy, Declarations, Protestations, &c. transacted between the Emperor and all the Kings of *Europe*, the Electors of the Empire, Republicks, and others, disposed in order according to their Date, with Arguments upon each of them, and a large Index of the Contents.

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*Continuation of the Apparatus ad Bibliothecam Maximam veterum Patrum.*

THE Author's tenth Dissertation is an exact Enquiry into all that hath been advanced hitherto concerning the Works of *Dionysius* the Areopagite, either by the Divines who ascribe them to the first Bishop of *Athens*, or the Criticks who look upon it as the Production of the fifth Century. He exhibits all the Arguments and Answers which have been proposed upon this Subject, and prizes the Discoveries, but especially the Reflections of the Authors who have handled the Question before him, very highly. He sets the Proof founded upon a Tradition of 1100 Years standing in its true Light, shows wherein it is defective, and how it hath been unconstant and discontinued. He considers the Strength of the Objection from the Silence of *Eusebius* and *St. Jerom* as to those Works, and from *St. Athanasius* and *St. Cyril* not making

making use of them against the Heresies of their Times. He weighs exactly what may be concluded from the Answers made by the Catholicks the first time that those Books were cited. For the Severians believing that St. Dennis's Name would be a mighty Support to their Opinion, they opposed his Works to the Orthodox in the Conference which they held at *Constantinople* in 533, when *Hippation* answered, that those Books were at least doubtful; and that if they had been compos'd by St. Dennis the Areopagite, they had never been unknown to the Antients, who would not have fail'd of drawing Advantages from them against the Impieties of *Arius*.

In his *Examen* of what is said *Pro* and *Con* as to those Books in the following Ages, he gives the Decree of the Faculty of Theology at *Paris* against *Luther* its place, which having never been publish'd before, is express in the following Terms. *Additur & hæc ex Libro de Captivitate Babylonica. In Dionysio qui scripsit de Cœlesti Hierarchia, nihil ferme est solidæ Eruditionis, & omnia sunt illius meditata in p̄fato Libro ac Somniis prope simillima. In Theologia autem mystica perniciosissimus est, Platonizans magis quam Christianizans. In Ecclesiastica vero Hierarchia, ludit Allegoriis, quod est otiosorum Hominum studium. Hæc Propositio est falsa, temere & arroganter adserita, ac Viro sancto, & insigni eruditione claro, injuria quem Damascenus Divinum Areopagitam, Pauli, Discipulum, acerrimum & Deloquentissimum appellat.* This Decree is dated in 1520, and there was such another against *Erasmus* seven Years after.

And as the Stile of those Books, the Authors therein cited, the Traditions alledged, the Discipline and Exercises of Monasteries, the Ecclesiastical Ceremonies, and way of administering the Sacraments, serves for Helps to discover the time when the Author lived: Father *Nourry*

makes solid Reflections upon all those things ; and tho he does not openly declare his Judgment, he lets it be seen which side he inclines to, and insinuates as a thing very probable, that those Books were not composed until the Interval between the General Council of *Ephesus* and that of *Chalcedon*. —— And in fine, when he makes the *Analysis* of those Works, he shows the Profit which may redound from reading them, discourses of their different Editions and Translations, and the Remarks and Commentaries that have been made upon them.

The eleventh Dissertation is upon the *Clementine Recognitions*, and by comparing what *Eusebius*, St. *Epiphanius*, St. *Jerome*, *Ruffinus*, *Photius*, and also the Moderns have thought of them, shows us what we are to believe as most probable. He enquires also into the Author of that Work as it appears now ; what Fruit may be reap'd from it, how many times it hath been printed, and by whom it has been illustrated.

His twelfth Dissertation is upon the Works collected together in the first Tome of the Bibliothec of the Fathers, imprinted at *Lions* ; and here he treats of the History of *Aristeus*, with the different Opinions of the Learned upon that Subject. Some of them believing that he was the Author of the Relation of the Version of the Septuagint. And others being of Opinion, that *Aristeus* did formerly compose that Relation, but that it was lost, and what we now have is supposititious. And there's a third sort, as *Vives* and *Scaliger*, who hold that *Aristeus* did never write any such Relation.

They who hold the first Opinion, build upon the Authority of *Josephus*, *Philo*, St. *Justin*, St. *Irenaeus*, and *Clemens of Alexandria*, some of whom speak positively of *Aristeus* his History ; and others, without mentioning him, give an Account how *Ptolomy* caused the Bible to be translated into

into Greek. *Scaliger* and other Moderns who hold the second Opinion, rely chiefly on the Testimony of *Hermippus of Smirna*, who lived under the Reign of *Ptolomy Evergetes*; and on the Report of *Diogenes Laertius*, affirmed, that *Demetrius of Phalera* became suspected and odious to *Ptolomy Philadelph*, and died in the beginning of his Reign; whence he infers, that there's very little appearance that ever he advised him to enrich his Library with a Translation of the Scripture. And Father *Nourry* after he hath examined those and other Reasons, and reducing the principal Difficulty to the Opposition that there is betwixt *Hermippus* and *Aristobulus*, declares that he thinks the Testimony of the latter stronger than the former.

He treats next on the Testaments of the twelve Patriarchs, which he rejects as supposititious, and in many places contradictory to the holy Scriptures: He speaks also of the Manuscripts of those Testaments, and the Latin Version of them, by *Robart Groshead*, Bishop of *Lincoln*, in 1242.

The last Chapter of this Dissertation is upon the famous Question of the 8 Books of Oracles, and the three Opinions concerning the Sybils: The first of these who believe that they composed those eight Books before the Birth of our Lord. The second is of those, who, tho' perswaded that there were such Sybils, who foretold things that happened to the Romans, yet will not own that they did ever prophesy any thing concerning the Christian Religion, but ascribe those Verses concerning it to a Christian who liv'd in the middle of the second Age. The third is of those who received those Verses as cited either by the Pagans or holy Fathers, and reject all the rest. Our Author proves against the Socinians that there were really such Sybils, but that there are abundance of Impostures and

and Falshoods in those Books which go under their Name. After this he reduces the principal Difficulty to this Point, to know whether those Passages cited, either by Ecclesiastical Authors, or others, are truly the Passages of the Sybills: And here he examines all that's said, *pro* and *con*, with the Strength and Weakness of each Argument. He makes new Reflections upon the Passages of *Cicero* and *Virgil's* fourth Eclogue. Then he goes to the Authority of *St. Justin*, *Lactantius* and *Constantine*; and shews that *Galleus*, who writes a large Volume upon this last Subject, is inexcusable for rejecting the Sentiments of the greatest of the Antients with so much Contempt. Then he enters upon the Reasons which are brought to maintain this Opinion, and the Answers which are given unto them. And concludes with an Advertisement upon the History of *Berosus*, which is not printed in the *Bibliothèque* of the Fathers; altho the Censure of *Gaspard Varrerius* upon it, be inserted in the Edition of *Cologn*, and that of *Lions* since.

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Histoire de Louis de Bourbon II. du Nom; i.e. *The History of Louis de Bourbon II. of that Name, Prince of Condé, first Prince of the Blood by . . . The second Edition, review'd, corrected and enlarged by the Author. In Twelves. Cologn, 1694.*

IF the Prince of *Conde* had liv'd in *Plutarch's* Time, or before him, there's no reason to doubt but that famous Historian would have rank'd him amongst his Illustrious Personages, and taken care to write the Life of that great Prince, as well as he has done those of several others, who were no greater Heroes than he. But our Age hath already provided for his Glory; for besides that there is an

an honourable Place reserv'd for him in the Annals of *France and Spain*, his Name hath been already celebrated in a particular History within this twelve Months; and we have reason to think that his Fame will continue to all Ages, seeing his History is lately reprinted, which raises him again from the Dead. The Historian hath acquir'd no small Honour by this Second Edition; for it appears by the quick Sale of the First, and the great haste they have made to reprint it, that it hath been well received by the Publick, and is earnestly long'd for by those who could not provide themselves with the First. But those Gentlemen will be no losers by the Delay, for they will find abundance of things in this second Edition, which make it preferable to the First. The Author hath himself given notice of the Alterations and Additions; as particularly in the Description of the Battel of *Rocroy* he gives an Account how the Baron *de Sirot* signaliz'd himself, by stopping the Course of the *Spaniards*, who had already destroyed some Battalions of the *French* Infantry, and taken the Artillery. The Author hath given us all the Particulars of this Memorable Action of that Valiant Captain: And indeed there are few Circumstances belonging to his Subject, which he hath not happily discovered; so that not so much as the Passage of the Ironmonger at the Cross of *Tirroir*, who was so bold as to catch the chief President *Molé* by the Beard, threatening to pluck it off, if he did not make report of the Queen's Order, to set Counsellor *Broussell* at Liberty forthwith, hath escap'd him. He gives us also an Account how the *Spaniards* re-took *Dunkirk* from the *French*, which he had omitted in his former History. He hath also added abundance of Adventures in the Body of his Work: And as for his Stile, it is regular, harmonious, lively, grave, and unaffected.

*A Discourse on the late Funds of the Million-Act, Lottery-Act, and Bank of England, shewing that they are injurious to the Nobility and Gentry, and ruinous to the Trade of the Nation; together with Proposals for the supplying their Majesties with Money on easy Terms, exempting the Nobility, Gentry, &c. from Taxes, enlarging their yearly Estates, and enriching all the Subjects in the Kingdom. Humbly offered to the Consideration of the Parliament, By J. Briscoe. Quarto. The second Edition, with Additions. Sold by R. Baldwin. 1694.*

THE Advantages proposed to all sorts of People in the Kingdom in general, by the ingenious Author in his Title-Page, and what he advances in the Close of the Epistle Dedicatory, *viz.* That he thinks he has laid a Foundation for this Nation's Greatness and Riches, which none of our Neighbours are capable of disturbing or arriving to themselves, are more than enough to excite every English-man to be his Reader; and whoever shall be pleased to give themselves that Trouble, we dare be bound to say they will think themselves well rewarded for their Pains.

The Author shews in his Preface that their Majesties pay three Millions for what might be bought with ready Money for two, and that therefore the Subjects pay one in three more than is needful; that their Majesties have the least part of the Money that is raised to carry on the War; and that the Pressures of the Subject proceed not so much from Taxes as from other Causes.

Our Author, to prevent all Mistakes, acquaints us, that he is not for destroying the Million-Act, Lottery-Act,

ry-A<sup>t</sup>t, and Bank, but thinks it reasonable they should continue till time wear them out ; only he would prevent their ruining others, and for that end displays the Inconveniences which arise from them : Then he proposes Ways to supply their Majesties, and to enrich the Subjects by the Taxes raised on them.

Next he calculates Tables for the Million-A<sup>t</sup>t, Lottery-A<sup>t</sup>t, and Bank, at *5 l. per cent. per annum*, and Interest upon Interest. He shews that the Contributors to the Million-A<sup>t</sup>t will in 60 Years receive *9314216 l. 18 s. 9 d.* over and above the advanced Million ; that those of the Lottery will in 16 Years receive *1129174 l. 5 s. 2 d.* over and above their Principal and Interest, and Interest upon Interest ; and that the Bank, if paid their *1200000 l.* in 60 Years, will have above *14 Millions* more than Principal and Interest, and Interest upon Interest, besides other Advantages. Then he shows how Freeholders pay more Taxes for an Estate of *100 l. per annum*, than monied Men do for *10000 l.* in Money, though they receive more Benefit for *1000 l.* in Money, than a Gentleman does from an Estate worth *3000 l.* in Land. And next he shews the Danger that may accrue hence to the Nation in many Respects, and answers some Objections.

Then he comes to the Proposals for supplying their Majesties with Money, and enriching the Subjects by the Taxes raised on them, which is by Bills of Credit on Land-Security. He sets forth the many Advantages which both their Majesties and the Nation will reap by this Method. Then he draws up two Tables for the Freeholder, that he may presently see what Annuity he must pay for any Value in Bills of Credit, what Estate he must settle, &c. He hath likewise fram'd two other Tables for the Parliament, to show what Value in Bills of Credit they may raise on an Annuity of *100000 l. per ann.*

settled by Parliament for any Term of Years ; or what Fund must be settled for any Term of Years for each Million advanc'd. Then he comes to the Use of the 1<sup>st</sup> and 2<sup>d</sup> Tables, shewing that a Gentleman who hath no more than 100*l. per ann.* may give his Children 2000*l.* and have 90*l. per ann.* for himself to live on ; and other Examples of this Nature. In the Use of the third Table he shews, that the Parliament might have raised three times the Sum on the 10000*l.* Fund for the Bank, augmented the Estates of the Freeholders, and exempted them from Taxes. In the fourth Table he shews how the Parliament might have raised 1200000*l.* for 360*l. per annum*, which is 64000*l. per annum* less than is paid the Bank ; or might have had a Million for 87500*l. per annum* for 16 Years, which is 57000*l.* less than is paid to the Contributors of the Lottery. Then he answers several Objections, and particularly that against the Bills of Credit or Paper-Money. He goes on to shew, that his Proposals are reasonable and practicable, and explains his Treatise in a Dialogue, wherein amongst other things he tells us, how an Estate is to be settled ; that it is almost impossible to make any undue Settlements ; that no Man can be a Loser by these Bills of Credit ; that those who settle their Estates, and lend their Bills of Credit to their Majesties, will have their Estates doubled, and be exempted from Taxes ; and how any Freeholder may have Bills of Credit upon his own Estate, for his own Use, for 10*s. per cent. per annum* ; how a Gentleman may have 100000*l.* for less Interest than now he pays for 9000*l.* how the Freeholders of *England*, without a Farthing of Money, or parting with a Foot of Land, may in a few Years raise the most famous Bank in the World, far exceeding those of *Amsterdam*, *Venise* or *Genova*.

He concludes by bringing in the Monied Men, the Freeholders and the Merchants, severally addressing themselves to, or laying their Grievances before the Parliament; and sets forth, that whereas all other Proposals or Methods for raising Money are generally without any Regard to the Good of the Nation, and may disserve instead of serving their Majesties, that his Proposals are no less advantageous to the Subjects, than they are to their Majesties.

In short, our Author's Proposals are so considerable in themselves, and he argues so ingeniously to prove them to be practicable, that we must needs recommend them to every Man's Perusal. And as he has given an ample Demonstration of his Good-will to his Country, we wish it may have the designed Success, as doubtless it will, if it abide the Test of their Majesties, and the Parliament's Examination. In the mean time we could wish that our Author's Discovery, that we are capable of raising a more famous Bank than any in the World, and have wherewith to lay a Foundation of Riches and Greatness that our Neighbours cannot disturb, may have the same Influence to oblige the *French* to give over the War, as that noble Romans throwing Provisions down from the Capitol had to make their Predecessors the *Gauls* abandon the Siege.

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Books printed beyond Sea.

**F**asciculus Quintus Opusculorum, quæ ad Historiam ac Philologiam Sacram spectant in quo continentur XX. Joh. Vorstii Miscellaneorum Academicorum Syntagma XXI. Joh. Christopheri Wagoncelii de Loco Classico Genes. XLIX. 10. Dissertatio XXII. Th. Bartholini Paralytici N. Testamenti Medico & Philologico Commentario illustrati, XXIII. Idem de Morbis Biblicis. *In Octavo. Rotterdam. 1694.*

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